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FASCICVLVS MYRRHÆ.

OR

A briefe Treatise of our Lord and Sauiours Passion.

Written by the R. Fa. I. F. of the Society of IESVS.

Permissu Superiorum. 1633.

Auct. P. Joan. Falconi S. J.

BRITISH MUSEUM

TO
THE RIGHT
HONOVRABLE
THE LADY
Katherine Abergaueny.

MADAME,

HAVING many yeares since, more by prayer then ſtudy, gathered this Poſy of Heauenly flowers, from the Mirrhy high Mountayne of our

Sauiours Paſſion, to ſweeten chiefly, and delight my owne Soule, with deuout reuiewings, and memories thereof; I haue at length, by the aduiſe of worthy Friends, aduentured, for the good alſo of others, to publiſh the ſame; with an eſpeciall deſire to increaſe deuotion, by its often peruſing, in You, & Yours: To whome therfore, I haue preſumed to direct it, as a friend, obliged, and deſirous to ſerue your Honour, and Them, in all he may.

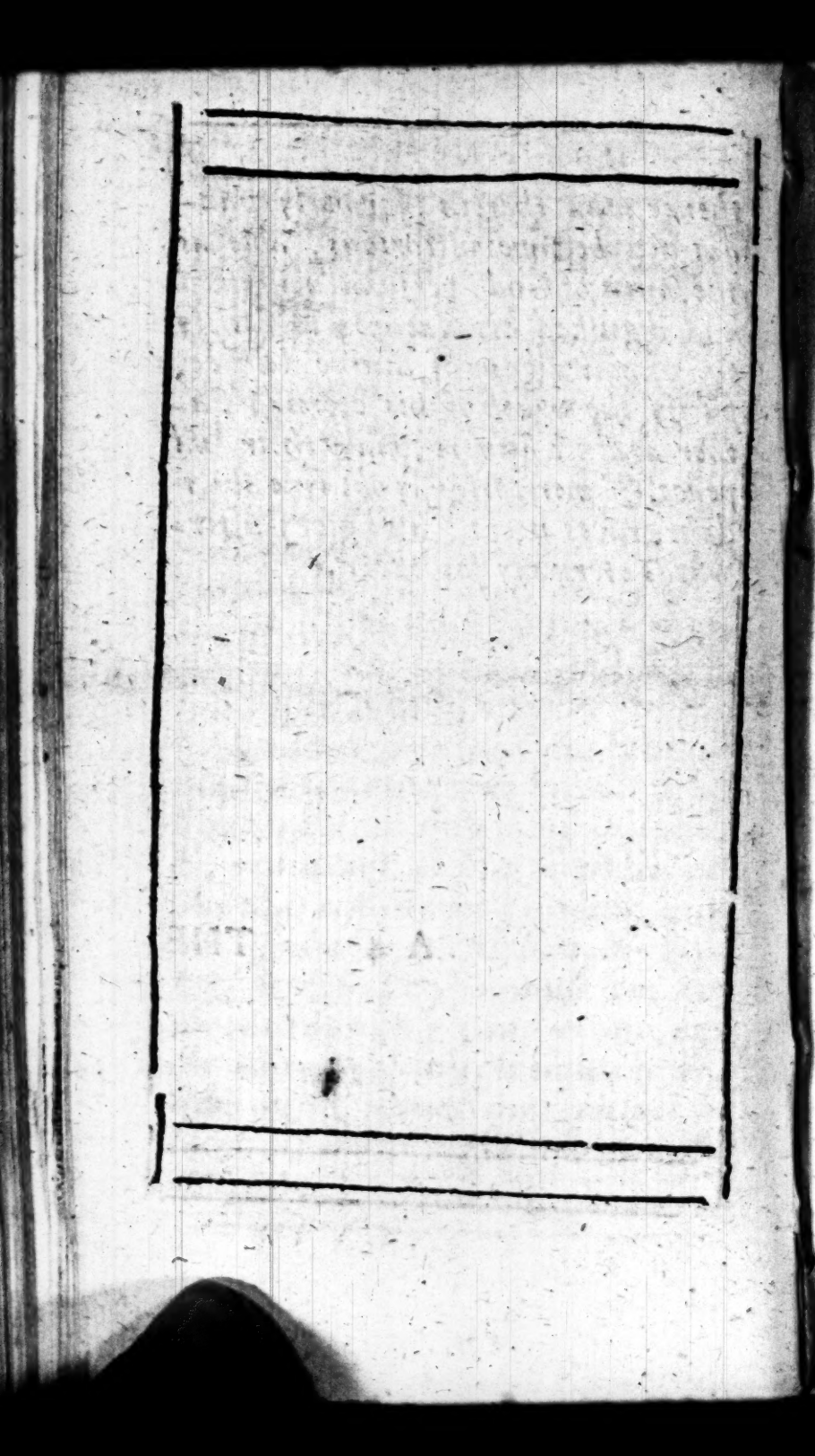
I. F.

THE PREFACE TO OVR SAVIOVRS PASSION.

THE ſonne of God (ſayth a Holy Author) *wonderfully graced vs in his Incarnation, by taking therin, the ſeruil forme of our nature vpon himſelfe; bleſſed vs, in his humane nativity afterwards; edified vs, by his examplar life; inſtructed vs by his doctrine; comforted vs, by his loving promiſes; confirmed vs, by his miraculous actions; enriched vs, by his infinite merits; and made himſelf by his paineſull, and innocent death, a fountayne of Life, and meaſureleſſe graces, gained therby graciouſly for vs.*

So as, the ſacred myſtery of our Redeemers Croſſe, which I purpoſe briefly to treate of in theſe enſuing papers, was the chiefe end of his comming into this worlde; the high, and hard worke of Obedience, on him, by his Eternall Father, for vs impoſed; the paynefull period of his mortall pilgrimage heer amongſt vs; the conſummation of his charity toward vs; the Abyſſall depth of his mercy; the effuſion of his bounty; and higheſt reach of his infinite wiſedom: wherin for his owne glory, and our good, he deuiſed to circumuent Sathan in his owne craſte, weaken him in his power, and vanquish him in his malice: and that alſo in ſuch a manner, as in this Combat betweene them, he oppoſed (ſayth S. Leo) againſt him, not the maieſty of his owne nature, but the infirmity of ours, to make the victory therby become more glorious to himſelfe, and gracefull to vs alſo; ſi-

thence man therein, formerly vanquished, became victorious, able as the sonne of God, personally assumed and dignified his nature, to satisfy the vtmost rigour of diuine Iustice, pacify the wrath of his eternall Father against sinners, make their full peace, & meritorionsly obtayne abundant graces heere, and glory afterwards eternally for them.



THE I. CHAPTER.

Declaring some chiefe Figures of our Sauiours Passion.

WHEN holy *Isaac* ascended Mount *Calvary* (as great Authours haue affirmed) loadē with that wood, on which (as a type of his Redeemer) he was to be bloudily sacrificed: God the Father, seemed euen then to delight himself, in beholding an Earthly Parent, ready to do that, to his louing, and beloued child, which was by him afterwards for the saluation of mankind, towards his owne Eternall Sonne, and in that very place also, graciously intended.

But could not haue byn performed on him, had he not been first in the briars of humane nature, & miseries thereunto belonging (as was the misterious Ramme, in place of *Isaac* offered) personally intangled.

The *brasen Serpent*, erected in the desert, to heale the Israelites looking vpon it, represented him hanging on his Crosse, who said therof, in his Ghospell, *Ioan. 3. As Moyses lifted vp the serpent in the desert, so must the sonne of man be exalted &c.* This serpent was of brasse, aswel to shew our Sauiours wonderfull fortitude, in suffering cruell torments silently, as if he had not felt them; as also to let vs vnderstand, that he assumed not the poyson of sinne, with the seruile forme of our nature, vtterly repugnant to the infinite sanctity, and maiesty of his person.

That

That huge, and mysterious bunch of Grapes [*Numer. 13.*] hung on a pole between two, to shew the fruitfulnes of that coūtry which the Israelites were entring into, figured (sayth *S. Augustin*) the sonne of God hanging on his Crosse, by Iewes and Gentils differently carryed: the Iewes carry him by belieuing the scriptures, foretelling plainely; and particularly his passion, yet so as they haue their backs towards him, and looke not faithfully on him; whēras the Gentils are delighted to behould him, clustered in his gracious perfections, & distilling frō his Crosse, the inebriating iuyce of heauenly consolations plentifully on them.

The *Iewish Temple*, was as a publique theater, on which the eternall Father, was delighted to behould his Sonnes bloudy sacri-

fice, in typicall manners, diuersly and deuoutly represented. Their chiefest feasts (as S. Paul in his Epistle, to the Hebrewes themselues, & sundry holy Fathers haue declared them) were in the misterious sacrifices, & ceremonies of them, types of our Good-friday, shadowes of our Sun-shine, and cloudy representations of heauenly Verities, by the Sonne of God in his human life & death, graciously since that tyme, and clearly reuealed: who, [as in *Gen.* 3.] was of him mysteriously promised, by receauing the sting of death into his heele (to wit the lowest, and corporall part of our nature) crushed the Serpents head, and vanquished him vtterly for vs.

CHAP.

CHAP. II.

Of Gods wonderfull Mercy in redeeming vs.

THe Church in her deuout office of Easter-Eue, calleth Adams sinne, *happy and necessary, which merited such, and so great a Redeemer*: not by any dignity, or pleasingnes of the fact it selfe, hatefull to Almighty God, and horribly punished, by him, in *Adam* himselfe, and his whole posterity after him: But by a cõgruous kind of compassion mouing him, our most louing, and merciful Lord, rather then to cõdẽne the whole race of mankind guilty of their first Parents transgression, to ordayne such a wonderfull meanes, & manner of redeeming vs, as might increase his owne glory, confound our Aduersary, and rayse vs more, then

if we had still perseuered in originall grace, and neuer offended him.

For at the instant of mans fall, *Loue*, and *Wisedome* combined themselues, to vnite and accord in a wonderfull manner, *Mercy* and *Justice*, our Creatours two different attributes; so as *Mercy* afterwards was not more willing, to haue mans pardon granted, the *Iustice* was ready to accept, more then a rigorous satisfaction, offered graciously for it.

Omnipotency gladly yielded, to effect all that, which should be needfull, on Gods, and mans part, to make this required satisfactiō; which could not be done, but by a person of equall dignity, with him, who had byn so by mans fault, iniured & offended.

This infinite worth, no pure Creature by any Created grace

whatsoeuer, could arriue vnto; but one of the diuine Persons themselues, must necessarily, for this high purpose, assume to himselfe some created Nature (and mans most conueniently) personally making it his owne, infinitly therby to increase the valew of human actions and passions, and rayse them so, as the vtmost rigour of diuine Iustice, might become satisfyed by them, & more then Grace lost by sinne become for vs happily regayned.

Maiesty yielded to be thus hũbled, & inuested with the seruile forme of our nature, & to assume all such infirmityes and defects therof, as inuolued not sinne, and were apt to become satisfactory for vs.

Goodnes delighted to effuse it selfe to the vtmost in this wonderfull worke. And *Bounty* added

ded infinitely more, then was rigorouſly needfull to redeeme vs.

The *Eternall Word* amongſt the diuine Perſons vndertooke this high worke, as chiefly belonging to himſelfe (ſayth *S. Bernard*) the bright ſplendour, and ſubſiſting Image of his Eternall Father, to repayre the likenes of himſelfe, and the other Diuine perſons in mans nature, miſerably by ſinne obſcured and defaced.

I will (ſayd he) O Eternall Father, deſcend into the earth, to make earthly ſoules there becom heauenly: and by aſſuming their nature, vilifyed now and debaſed by ſinne, into the Maieſty of my owne Perſon, I will deify in a ſort, and infinitely dignify the ſame more, then if it had neuer bin diſgraced. And by how much the more craftily & cruelly, their

infer-

internall Aduersary, emulating their good, and thy glory, hath sought to draw, & separate them from thee: by so much the more neerly, will I vnite them to my selfe, by making their nature, enriched with wonderfull graces, the Crowne as it were of my self, and glory of all Creatures; a foũtayne of grace, rising in my self; the boũdlesse Ocean of all goodnes; a most precious Pearle, set in the Orbe of my owne maiesty and greatnes; a Tree of life planted in no other soyle, then my owne person; the true Paradise and ioyfull mansion of all blessed Creatures.

The Eternall Father graciously assented to his Sonnes motion, of shewing mercy to mankind, and loued the world so, as to giue him to redeeme it. Who in the ouer-greatnes of his loue

gra-

graciously resolued, to free vs by his owne captiuity; enrich vs by his pouerty, ease vs by his sufferings, cure vs by his wounds, cleanse vs by his bloud, reuiue vs by his death, and by his owne humiliations and disgraces, eternally to honour and highly exalt vs.

Chap. III.

Of our Sauiours last Supper.

THis last supper of Christ was an Ordination of his Testament, before death, full of heauenly Legacies giuen therin, & promised vnto vs: or rather a banquet of loue (as a deuout Authour calleth it) begun with humility, sweetned with bounty, & concluded with Charity, in speaches, guifts, & acts of Loue wonderfully expressed.

Humility prostrated him there-

in,

in, euen at *Iudas* feete, then resolued to betray him.

Bounty inclined him to bestow therein a guift fully equalling his infinite Loue towards vs.

And *Charity* hastened him to a speedy deliuery of himselfe for vs, *that the world may know* (said he) *how I loue my Father, and am ready to do, as he hath commaunded: arise let vs goe &c.*

His Apostles were only with him, in this mysterious Supper, as hauing been peculiarly chosen by him, to be the chiefe dispensers of those heauenly Legacies, then bequeathed vnto them.

Taking bread, and wine into his powerfull hands, he designed them, by his mysterious blessing, to be the future subiects of those wonderfull mutatiõs which himselfe then, & his Priestly Seruants afterwards, were authorized to

work

worke in them.

Looking towards heauen, and hūbly thanking his Eternall Father, he both ſhewed the greatnes of that bleſsing, which he was ordayning then for vs, and ſupplyed withall our great ingratitude, by his owne thankfulnes for it.

His Sacramentall words then vttered; *This is my body &c. This is the Chalice of my blood &c.* had not only in his owne mouth, an omnipotent kind of force, really to effect, what literally they imported; but they retayne ſtill alſo, the ſame power, in the mouthes of his Prieſtly ſeruants, authorized to do, what himſelfe did before them; when his holy will ſwayed with Loue, and attended on by an infinite Power, delighted it ſelfe, for a farewell out of this world, to cōmunicate (ſayth

S. Tho-

S. Thomas) in all profitable, and possible manners vnto vs, what for vs, and from vs he had graciously receaued.

And as, his diuine Father had with an effused bounty, giuen him to be bloudily sacrificed in humane nature for vs: so was he, in an equall excesse of loue and mercy, graciously pleased, in his last Supper, to ordayne of himselfe, a mysterious and vnbloudy Oblation. Wherein the painefull separation of his body & bloud, once made on the Crosse, might dayly (euen to the worlds end) & triumphantly be represented, and the fruites of his death occasioned therby, effectually & abundantly be applyed vnto vs.

It well became so diuine an High Priest, as was the sonne of God himselfe, in human nature, to dignify his Church; grace his

new

new Law, and ſanctify, aſwell the miniſters, as profeſſours therof, by ſo diuine, and triumphant a ſacrifice, one, in the Hoſt, with his bloudy oblation, and only different in our manner of offering it.

In that (for example) he was paſſible, and mortall: In this, he is immortall and glorious.

In that, he was to the open view of all people preſent, nakedly expoſed: wheras in this, vnder the formes of bread, and wine, he is hiddenly, and vndiſcernably offered.

In that, he ſuffered painefull tearings, and torments: In this he cannot be payned, or immediatly touched.

In that, he was at his ful breadth and length locally extended: In this, his whole body, is into a punctuall & indiuiſible preſence, miraculouſly contracted:

In that, his reall death was the consummation of his sacrifice: In this, his mysterious, and representatiue death, only sufficeth.

In that, he was only hidden in his personall maiesty: in this, he is concealed in his humanity also. Neuer greater, then in being so lessened: neuer more glorious, then in being so obscured: neuer so gainefully gazed on, as heere he is meritoriously belieued, to be corporally present, gratefully offered to his Eternall Father, & by holy soules sacramentaly receaued. Who dayly eaten, is neuer carnally deuoured. Distant places do not deuide him: nor different hosts multiply, or partially contayne him: one, & many do equally receaue him; and soules best prepared, doquestionlesse receaue greatest graces from him: when, as a louing Father,

Brother, Spouſe, Phiſitian, King, and Captayne, he bleſſeth, adopteth, imbraceth, fecundateth, cureth, crowneth, & conducteth to eternall happines, with himſelfe, all ſuch, as like obedient children, adopted brethren, chaſt ſpouſes, penitent patients, loyall ſubiects, and faithfull ſouldiers, worthily receaue him: a heauenly ſunne to illuminate, a holy fyre to enflame, a flowing fountayne to clenſe, a food of life to nouriſh, a hidden *Manna* to delight, a ſoueraigne Medicine to cure, a powerfull Antidote to preſerue darke, cold, foule, hungry, comfortleſſe, diſeaſed, and diſtreſſed ſoules, deuoutly entertayning him.

CHAP.

Chap. IV.

Of our Saniours prayer, and blondy agony in the Garden.

HE left at his entrance into the garden, eight of his disciples without, that they might not be terrified by the approach of those troopes, sent to apprehēd him, nor himself seeme guarded, with so great a number of cōstant friends waiting vpon him; those three which he tooke with him, being witnesses sufficient, to testify his mysterious speaches, and actions there passed, and best prepared, by the wonderfull vision, which they had before seene of his glory, against the scandal of his passion approaching.

He began (sayth the Euangelist) *to be trombled*, fearefull, and afflicted, hauing rayſed indeed, such

stormes of human passions, and infirmities in himselfe, to ouercome them in his seruants; and to obtayne for them, in their painefull trials for his sake, contrary vertues.

He was fearefull himselfe, to make them fearlesse, & vndaunted. He was sadde himselfe, to make them cheerefull and comforted. He was troubled himself, to make them quiet, and couragiously constant in their torments.

He prostrated himselfe groueling on the ground, to expresse the profound humility of his soule, and heauy load of our offences taken vpon him; kissing the whilst, and imbracing (as it were) the earth, in token of that happy peace, which he was purchasing for it.

Thrice in his prayer, he called

his

his Pasion then approaching, a *Chalice*, by his Father prepared, to quench, no doubt, his ardent heat of loue, and thirsting desire, to honour him, & redeeme vs, by his drinking of it.

When he cryed thrice, *Abba Father, if it be possible, let this Chalice passe from me*, he lent, as it were, a voyce to the sensuall, and inferiour part of humane nature, full of feare, and loath to suffer such extremities of torments, as were then presented vnto it: yet still he concluded his prayer, in saying, *not my will but thyne, o Father, be fulfilled*, to shew withall, that his owne superiour, and deliberate Will, was euer with his Fathers, perfectly conformed.

And as interiourly he had reiected all thoughts which might comfort him in his sufferings: so when his bloud, did naturally

runne, from the exteriour partes of his body, to comfort his hart, ſtraightned with griefe, terrified, and oppreſſed; he repelled it back againe, with ſuch a violent force, as he would rather opē the pores of his body, to let it guſh forth through his garments, on the ground, then receaue any refreſhing from it.

Heere he began to treade the Wine-preſſe alone, and imbrued his humane Stole all ouer, as he had foretould by his Prophet. Heere, as our high Prieſt, he began to make an Offertory, ſutable to his bloudy, and paynful ſacrifice, conſumated afterwards. Heer he entred into a ſtrayt combat agaynſt the inteſtine, and inward foes of humane Nature, as Tediouſnes, Trouble of mynd, feare of harmes approching, and the like, to vanquiſh them for vs.

As

As he lay weltring in his bloud on the ground, faynting with the loſſe therof, and halfe dead, an Angell deſceded from heauen to comfort him in ſo needfull an extremity, by lifting him vp (as we may conceaue) frō the groūd wiping his bleſſed face beſmeared with ſweat and bloud, drying his imbrued garments, and yielding ſuch co nfortable motiues vnto him as himſelf would not thinke on, to encourage him in his Paſſion.

So as we may rightly call this bloudy Agony of our Sauiour, a voluntary taſt of that bitter Chalice which he dranke vp afterwards; a conuincing proofe, of humane Nature, truly by him, and paſſibly aſſumed; and a practical meanes, for him to expreſſe the bitter extremity of his enſuing torments: ſithence a liuely

apprehenſion onely of them, was able to make Fortitude it ſelfe to faint, Courage grow feeble, Cõſtancy to ſhrincke, ardent Loue become cooled, as it were, for a tyme, and all enflamed deſires of aſcending his Croſſe, turned into feares, anguiſhes of mynd, and a tedious loathneſſe of dying, to redeeme vs: Whilſt voluntarily, ſo, and for myſterious ends, he was graciouſly pleaſed to looſe the bridle to humane paſſions, & not at all (as eaſily he might haue done) ſuperiourly reſtrain them.

Chap. V.

Of our Sauiours Apprehenſion, Iniuries ſuſtained in Cayphas *houſe, and* S. Peters *denying him.*

THE Sonne of God, in the deliuery of himſelfe to the Iewiſh ſouldiers ſent to apprehend him, behaued himſelfe

in a most diuine manner. First by manifesting his wisedome, in fortelling their comming to his sleepy disciples, and that *Iudas* as a Captayne, came before them, which exceedingly afflicted him.

2. His greate Fortitude, in going onwards to meet them.

3. His Maiesty and greatnes, in staying such furious troupes, not daring but awfully, & with leaue to approach him.

4. His Omnipotency in casting them backward, halfe dead on the ground, by the dreadfull terrour of his great Name (*Ego sum*, I am he) vttered vnto them.

5. His mansuetude, and mercy, in healing of *Malchus* eare, wounded before them.

6. His Prouidence, & Fatherly care, in freeing his disciples frō his aduersaries hāds before he would deliuer himselfe vnto thē.

7. His Grauity and gracious Charity togeather, in reprehending and letting them know, in how tumultuous and vnfitting a manner, they came to apprehend him, who was wont in preaching and doing miracles, to be conuersant amongst them.

And then as God himselfe in humane nature, agaynst whome no created power could preuayle without his permission, *Behould* (sayd he) *this is your houre, & the power of darkenes*, yielding himselfe so, captiue vnto them, he resolued with a glad silence and patience, to suffer all sorts of torments and disgraces, which the very Diuells could deuise, and their wicked instrumēts execute agaynst him.

They seized on him forthwith as bloud-hounds on their prey; bound him with ropes, haled

him

him with out-cryes towards the Citty, sparing not in the way, any forcible iniuryes, and outrages against him, as may be well gathered from those horrible villanyes & painefull disgraces, which in *Anna's*, and *Caiphas* houses, they vsed afterwards vnto him.

Where they blindfolded him with napkins, throwne ouer his face, willing perchance to be so couered, that his bewty hidden, might be the lesse spared, & that he might not seeme to see, and note for reueng, such as buffeted him the whilst, as payned, and reproached him.

At whose iniuries, and indignities, he was far lesse troubled, thē at his beloued disciples fault, and fall, in his prēsence. For careless then of himselfe, he could not but compassionate, & seeke to remedy the distresses of his

friend; in so much as he roused himselfe vp, amidst his owne disgraces, to raise him, & betweene his buffets, and blindfoldings, he found a meanes, to cast a looke of wonted loue, and mercy on him. So as when with his tongue he could not, yet with his eyes he taught him to know the foulenes of his fault, and great ingratitude towards him. Viewing his face, he pierced his hart, and filled it with loue and sorrow, soueraigne medicines, speedily curing sinnes soarest woundings.

S. Peter went out, as loathing the place, and detesting the occasion of his horrible sinne thrice cõmitted; the vsual signes in holy Conuertits of harty repentãce.

He wept bitterly, as taught by inward graces, to know, that the deepe staynes of his sinnes, could not, but with such flouds

of ardent loue, and bitter sorrow, be throughly cleansed: His diuine Lord so intending by occasion of sinne, to sanctify him the more; by cõtrition to heale him; by his fall to rayse him; and by loosing graces, more abundantly to restore them.

He meant to rayse a high building, in the soule of this Blessed Apostle, and permitted therfore, that which he had built already therein, to fall, that he might afterwards laye a deeper foundation of humility in him; which before he wanted, when too presumingly he tould his Maister, that although all others should forsake him, he alone would follow, and confesse him.

So husbandmen, seeing their corne growe ranck, before it be well rooted, turne in beasts, to haue it eaten to the bare earth,

and deuoured. So Painters dash their workes, when they find vnsurely laid, the ground-colours of them.

And as nature hath wisely, and needfully ordayned, that high trees, should haue deep rootings, for the stability of them: so the Author ther of, is euer carefull, to giue his holyest seruants, greatest humility, the necessary, & nourishing roote of all vertues, rather permitting them to fall into sinne (as S. *Peter* did) then to haue any little roote of pride, to grow within them, happly restoring graces lost, with this vertue of humility gayned, necessary to confirme them.

CHAP.

Chap. VI.

Of our Sauiours examination in Caiphas *house, and priuate Condemnation.*

OVr Blessed Sauiour, cõuented before the high Priest, and chiefe Magistrates of the Iewes, for confessing himself to be the sonne of God, was to the future comfort of his beloued seruants, in their publique confessions of him, reuiled as a blasphemous person, spit vpon, & as guilty of death solemnly condẽned; well pleased in the meane while, and delighted to suffer for that, which was eternally to be so glorious vnto him.

He did not only tell *Caiphas*, being so deeply coniured by him as he was, that he was the Sonne of God, but withall insinuated in an humble manner, his second

comming

comming, and the glory therof; wherin themselues, should with horrour and confusion be enforced to acknowledge him; wherein the bright splendour of his face was by their fowle spittings to become increased; his heauēly beauties, by their buffets & blowes, to appeare more glorious; his future honours eternally to be aduanced by his temporall disgraces; and his vniust condemnation, recompensed by his being ordaynd the supreme Iudge of diuels & mortall creatures.

The Bill of Inditement, framed that night agaynst him, cōsisted of mistaken, and disagreing testimonies, easily afterward discouered by the Gentill Iudge, when he came to examine them. He was particularly strocken on the face by one of the high Priest seruāts, as hauing ouer-roughly

an-

answered his mayster asking him of his doctrine, and disciples. But when our Lord vrged to haue the euill of his answere declared, his violent Accuser was put to silēce and shamefully confoūded; Verity pleading for him, whome he had causelessly stroken, and Innocency excusing him.

Our Sauiour spake playnely, as he would haue his seruants to do, in their trialls, without returning any contumelious words to their vniust Iudges or Accusers. Humility after the example of their great Lord must arme thē, patience harden them, wisedome guide them, charity order them, and perseuerance crowne them, in holy combats, and paynefull trialls for him.

The High Priest tore his garments at our Sauiours confession of his Father, to signify

there-

thereby, agaynst his will, that his high Priesthood was ended, and that a more diuine person, was there present, to alter that Law, and take this office, more amply vpō him: so as he was with his Priestly ornaments torne off from all power and dignity belonging vnto them, instātly despoyled; who had before, by vertue of his Office, prophecyed (as *Balaam* did) fortelling blessings in which himselfe was to be no sharer, to wit, *that it was expedient one man should dye, that the whole people might not perish* [*Iohn 11.*] foolishly heereupon determining, to harme himselfe that others might be saued; as his whole natiō afterwards, by their haynous sin, in crucifying their Messias, & reiecting the doctrin of life preached vnto them, made themselues miserable and others

blessed

blessed, by their fayth in him: their pouerty (saith the Apostle) was our riches, their ignominy our glory, their ruine our rayſing, their iuſt reprobation our mercyfull, and happy election, occaſioned by it.

Chap. VII.

Of our Saniours Arraignement before Pilate.

HE was early in the morning haled from *Caiphas* houſe, to *Pilats* Tribunall, with theeues and malefactours, there to be arraigned.

His chiefe Accuſers, were the Princes themſelues, and magiſtrates of the people, ſtirring vp the vulgar ſort, by their authority, and example, againſt him.

They indited him of three as Capitall Crimes, as could be deuiſed,

uised, of *Sedition*, to wit, among the people, of *Treason* against *Cæsar*, & of *Blasphemy* towards God.

Their testimonies (sayth the Euangelist) agreed not, to proue their accusation; Verity pleading in Christs behalfe, whilst himself remayned silent; and Innocency protecting him.

His silence was noted by the Gentill Iudge, to haue proceeded from a magnanimous wisdome, and a charitable loathnes of contradicting, and disgracing the rulers of his people: and his humble answeres to his demaunds, did both satisfy, and amaze him.

To that capitall question (for exãple) whether he were a King or no, he boldly answered, Yes: but added withall, that his kingdome was not of this world, so as *Cæsar* needed not to feare him.

To his other demaund like-

wise,

wise, whether or no he were the sonne of God? he professed himselfe to haue been sent into this world, to testify this verity; and spake it with such a grauity, and maiesty, as it appaled his Iudge to heare, and see so great a person conuented before him, especially after he had beene warned from his wife, moueing hereunto by a vision which she had seene, not to meddle in his condemnation: the Diuel euen then beginning to feare, that this Innocents sufferings, were ordayned, to become for mens sinnes, happy satisfactions, his reproaches their honours, his thraldom their liberty, his bands their loosing, his buffets their blessings, his accusations their clearings, his cõdemnatiõ their acquitting, his woundes their healings, his agonies their comforts, his death their

life,

life his merits finally their riches.

To free Christ from the sentence of death, *Pilate* exposed him to disgraces and torments, far more then death it selfe grieuous to his generous Nature; as to rancke him with *Barabbas*, send him to *Herod*, and deliuer him to his souldiers to be whipped and disgraced: Himself hauing so ordayned, that the intended fauors of this corrupt Iudge, should proue painefull occasions, of redoubling his dishonours & torments, only out of his ardent desire of suffering all he could, plentifully to redeeme vs.

The more frequently, and publiquely *Pilate* testified his innocency to the Iewes, the more also cõuinced he them of furious malice, and himselfe of base feare afterwards in condemning him: for as he was faulty in yielding, so

were they more wicked in vrging him to commit so cruell an impiety.

Chap. VIII.

Of our Sauiours whipping.

AS the sonne of God had humbly taken vpon him, the seruile forme of our nature: so was he graciously pleased therein, to vndergoe seruile punishment for vs.

Whips due to a sinner (sayth the Prophet) *are many*. Wherefore, he who had take vpō him, to satisfy for all sinners faults, was cōtented to haue mercilesse stripes multiplied on him, & to be painefully torne in all the parts of his naturall body, that all his mysticall members, might of their sinfull sores, be perfectly healed.

He was made naked before multitudes of people, to satisfy

therby, for our shameleſſe manner of offending him.

He was tyed to a Pillar breast high, and fully expoſed to the mercileſſe fury of the ſouldiers, ſucceſsiuely whipping him, to free vs from his Fathers heauier ſtrokes, iuſtly deſerued by our heinous & innumerable offeces.

Blowes cruelly layd on, and multiplied, by his bloudy executioners, did widen, & increaſe the number of his woundes: and the continuance of them, did cauſe ſtreames of bloud, and peeces of fleſh, torne from the tendreſt partes of his body, to fall on the ground together, as lamentable ruines of that goodly temple, then begining to be defaced & trodden vnder hangmēs feete, to be by him, to whome they were offered, prized the more, to plead more effectually, & ſerue

to obtayne Heauenly blessings, more abundantly for vs.

So Balme-trees are wont to be gashed, that their medicinall, and fragrant iuyce may runne more plentifully from them. So clouds do streame, to water barrayne places; so fields are plowed, and prepared, that seedes may grow vp afterwards fuitfully in them: for holy soules (deare Lord) may be rightly said, to grow in, and from thy woundes, hthence they receaue the nourishing moisture of heauenly graces chiefly from them, forces to resist temptatiõs, comfortes in their distresses, fortitude in their feares, and boldnes in hard trials for thee.

Thy woundes (gracious Lord) in such as made, or procured them, were signes of horrible hatred, and cruelty; but in thy selfe gladly suffering them, they were

as to many rents, of thy ardent loue, breathed through them, fountaines of grace, and mouthes ſtill open, to aske pardon for our ſinnes, and heauenly graces for vs, not by any ſound of words, but by ſtreames of bloud, powred from them, which ſpilt on the earth, did not yield as Abels bloud is ſaid to haue done, a voyce of reueng againſt the ſinfull ſheeders therof, but a loud & louing cry of mercy gayned for them. And in vs, by our ſinnes the chiefe cauſers of them, theſe woundes (ſweet Redeemer) and painfull bloudſhedings of thine, ought in all reaſon to be hart-breakings of ſorrow & compaſſion, motiues of gratitude and loue towards thee, ſilent inſtructions, and vehement perſuaſions togeather, gladly in all occaſions to ſuffer any thing for thee.

CHAP.

Chap. IX.

Of our Saviours Crowning with thornes.

WHat *Isay* the Prophet had litterally [*cap.50.*] long before vttered of the Iewes, and mysteriously of their king, and *Messias*, in his passiō, to wit, that from the soles of his feet, to the crowne of his head, he was filled with woundes, blewnesse, and swellings; could hardly haue been fulfilled, had not this horrible, & disgracefull torment been deuised for him, to which he was drawne by the Romane Souldiers, after his cruell whipping, into an inner Court of the Castle, that more freely there, out of the peoples sight, they might exercise their hatred against him; and for a ridiculous

nouelty, afterwards preſent him, to the view of the people, as a Counterfayt king crowned, and attyred diſgracefully by them.

His Crowne was of ſharp thornes, platted on his head, & painefully tearing the tender temples therof: a Crowne indeed of puniſhment and ſcorne, as theſe his enemies intended it: but to him that wore it, far more glorious, then earthly Princes richeſt diademes.

For wheras theſe are bare ſignes of an earthly Soueraignty only, our Sauiours Crowne (borne as it was by him) ſerued to increaſe the glory of an heauenly Empire, which for himſelfe then, & vs alſo, he was happly gayning.

Their Diadems are with pearles, and other materiall ſtones exteriourly adorned: but this thorny one of our Sauiour, was with

pieces

pieces of torne flesh, and drops of his pretious bloud, incomparably more enriched. Which after the manner of *Egyptian* Hieroglyphs, cõtayning in them misterious meanings, imported the supreme dominion, and power of him that wore it, by his humble patience, and charitable sufferings then obtayned.

It was both a Trophey (as we may well call it) and an Instrument, of gayning a higher Conquest by him, then all the triumphant victoryes of worldly Monarks put togeather; sithence in this, sinne, hell, death it selfe, and the Authour therof, were for vs to be happly vanquished.

It was that painefull, yet triumphant Diademe, in which the holy Prophet, inuiteth the daughters of *Hierusalem* to behould him, to wit, holy Soules to ena-

mour themselues on him. It was the Crowne of our ambition, & pride, cruelly platted, and often beaten into his head, with vile scornes and reproaches, that by such humiliations, dishonours, & paynes he might satisfy for it. Wherby he worthily merited to haue his owne eternall crowne in heauen sit more glorious, and to haue all other Crownes there, throwne at his feet, as hauing been gayned by the merit of his passion.

The Roman Souldiers platted this Crowne on his head, yet his cruell Mother, the Iewish Sinagogue, is said by the Prophet to haue put it on him, because aswell this, as his other disgracefull tormentes, were procured by her, [*Cant. 3.*] *Go out* (said he) *O you daughters of Syon, and behould your King in the diademe with which his*

mother

mother crowned him in the day of his solemnity, and ioy of hart.

The tyme of our Sauiours passion, was a day to him of payne, & sorrow, if his sufferings in themselues be barely considered: but according to the louing motiues, and gracious effects of them, it was, no doubt, a day of solemnity, most ioyfull vnto him; his extreame stragonyes and tormets not neerely matching, in their multiplicity, and intension, the heauenly ardours of his blessed soule, & longings to suffer them. Those compared to these, were as small drops cast into a huge fire, increasing rather then quenching the flaming forces of it: or as a small cruet of vinagre, put into a huge vessell of sweet wine, vnable in any sort to alter the colour or tast therof; his ardēt loue, & goodnes, easily ouercomming,

and sweetning the cruell sharpenesse, and paynefull continuance of them.

For as a stomakefull of soueraygne cordialls and antidotes, easily reiecteth the strongst poysons receaued into it, or altering the harmefull forces of them, into holsome & nouriſhing substance: so the Sonne of God, hauing strengthned his humane hart, with the strange Antidote of patience, & cordiall of diuine loue, towards his eternall Father and vs, did easily disgest, and delightfully nouriſh his euen blessed soule, by his bittereſt, and deadlyeſt torments: so as, they were like bullets, forcibly shot, into a strange rampiere, or bulwarke, rending the earth, (as the whips and thornes did teare the head and other parts of our Sauiours body) but not harming the

defend ãts within it; the Superior part of his soule, in all such batteryes of his fleshy, and sensitiue nature remayning vntouched, as one armed with tempred steele, outwardly feeleth the hittings of darts, cast forcibly at him, but feareth not to be wounded inwardly by them.

CHAAP. X.

Of our Sauiours Purple Garment, and Reedy Scepter.

AS cruelly the Roman Souldiars had crowned the Son of God, by platting sharp thornes on his head: so did they contriue, as a counterfayt King, ridiculously to attire him, with a purple ragged garment, put on his torne backe, and a Cane for a Scepter in his hand; scornefully afterwards and painefully to derid him, by bending their knees,

spitting on his face, beating the thornes into his head, and doing coūterfayt reuerences vnto him.

The spouse in the Canticles [*Cant. 5.*] telleth vs, her Beloued was white, and red, in his excelling beautyes: which was not only mysteriously fulfilled of him, by the innocency of his lyfe, and paynefullnes of his sufferings; but litterally also by Herods white, and Pilates purple garments put vpon him.

And wheras with them both, his enemyes intended to scorne, and deride him; by the infinite wisedome, and maiesty of him, that not casually, but voluntarily, and for high ends, vouchsafed to weare thē (vsing humane malice, to effect his owne ordination) they became significant, and mysterious Symbols the one of his innocency, & im-

macu-

maculate sanctity, and the other of his ardent, and exceſſiue charity, moſt royally, and richly, in his ſufferings appearing.

For, as cruell *Herod's* white Garment, had no colour caſt on it, to ſtayne the naturall purity therof; ſo was the gracious candour of his ſoule that wore it, ſpotles, and vndefiled.

And as *Pilats* purple weed was ſo richly, and deeply grayned, as that beautifull colouring, in the raggednes therof vnalteredly remayned: ſo was likewiſe our Sauiours charity, ſo deeply fixed in his ſoule, & conſtantly grayned, as in the raggednes, and woundings of his fleſh, it moſt freſhly, and glorioufly appeared: many waters (as is ſayd of him in the Canticles, *Cant. 8.*) being not able to extinguiſh his flames, or alter the deep dye of his wonted

loue towards vs, who regarded not so much the iniuries don vnto him, as the causes, and fruites of his suffering them. They put a reedy scepter in his hand, a contemptible instrument, & signe (as Sampsons Iawe-bone was) of a most triumphant victory, which this our heauenly Chāpion, was of his, and our hellish aduersary, then actually gayning. Wherein he was to wrest his proud Scepter from him, and depriue him of his tyrannicall, & vsurped dominion ouer soules.

This hollow reed, in so great a Conquerers hand, did fitly expresse, the emptines of Regall power heere on earth, & the brittle pleasures which worldly scepters bring with them, troublesome cares, impertinent vanities, & most dangerous temptations, to such as glory most in them.

It represented also sinfull soules, empty of heauenly graces & solid vertues, fraile, and shaken with all sortes of temptations; who taken into the powerfull hand of the Sonne of God, become by his graces, constantly setled, & firmely growne, in heauenly perfection: and worthy then, to be caried, as so many scepters, and rich trophyes into his kingdome, from their infernall aduersaries cruell hands, victoriously snatched,

Finally, this ridiculous Scepter, merited a most glorious scepter for him that bore it, and enabled him to bestow afterwards, on his Princely adopted bretheren Regall and Eternall signes of maiesty and greatnes, gayned for them, by his owne scornes, and disgraces.

Chap. XI.

Of Pilats *shewing of our Saviour.*

Behould (said *Pilat*) *the man*, shewing Christ to the Iewes, so abused by his souldiars, as he had scarsly the discernable forme of a man left remayning in him, according to that complaint, which himselfe long before made by his Prophet saying: *I am a worme and no man, the reproach of men, and out-cast of the people*; to signify therby, that his cruell aduersaries, had shewed no humane respect, or charity towards him, more then to a worme of the earth, careleslly trampled, and trodden on.

He would not be pittyed himselfe, that he might purchase pardon and pitty for vs more abundantly: and to spare vs in all kinds he would in no kind be spared.

His deareſt friends were ſcandalized, and ſcattered. His fame by ſlaunderous accuſations, was blotted, and obſcured. His doctrine belyed; his miracles diſgraced; his clayme of Diuine Maieſty, as a blaſphemy condemned; his fleſh torne; his bloud ſhed, and trodden vnder hangmens feet; his louely beauties defaced; the hayre of his head and beard clotted, and glewed togeather with gore bloud; his face all ouer beſmeared; finally the delicat proportiõ of his limbs marred with ſwellings, rags of his fleſh halfe cut off, and wide gaſhes made in him; ſo as no Painters penſill, or humane imagination almoſt can deſcribe him, in a more lamentall caſe, then that wherein *Pilat* to the Iewes publikly preſented him; to equall then, and afterwards by new de-

facings,

facings, as he could, the spirituall deformities, and festered woundes caused by sinne, in mens soules, and consciences.

The sight of him, so mercilesly abused, auayled nothing for mouing the Iewes, to any compassion towards him, but rather enraged them the more, and increased their bloudy out-cryes against him; *Take him away, Crucify him*, as hungry bloud-houndes, most eagerly spend their mouthes, and hoatly pursue the chased Deere, emboss't, bleeding and almost spent before them.

This mercilesse people, regarded not what our Sauiour had already suffered, but attended stil vtterly to destroy him; so, contrary the whilst to them, in his intentions, and affections, as in goodnes he excelled them.

His mansuetude, he opposed

to their malice, his Patience to their fury, his Charity to their hatred, his silence to their out-cries, his readines to suffer further disgraces and torments, to their greedines in procuring them; & he was in all these kinds victorious against them, as being no more apte, in his goodnes, then in his power, to be ore-matched, whose sufferinges were as his speaches, and actions, *Theandricall, Heroicall*, and fitly beseeming the infinite perfection, and maiesty of his person. So as from his silent, wise, and mysterious behauiours in them, the Roman Centurion was moued, in his death, to attribute aswell Deity, as Sanctity vnto him: and holy soules do draw high lessons, heauenly documents, & happy comforts from them. Wheras secular soules puffed vp with pride, lulled

with

with ease, & dulled with sensuall contentments, coldly conceaue the glory of their Redeemers Crosse, or seldom reflect on those eminent vertues, which he exercised thereon; harbour in their harts, few, and cold memories of gratitude towards him, and neuer feele any enflamed desires, to imitate his holy pouerty, profound humility, wonderfull patience, heroicall fortitude, & ardent charity towards them.

Chap. XII.

Of our Saviours Condemnation.

Shall I (said *Pilate* answering the Iewes in their malicious out-cryes) *crucify your King?* A King indeed, borne to inherit himselfe, and to bestow vpon his faithfull followers, and seruants, an eternall Kingdome. A King who by Angells themselues, for

his

his maiesty, was reuerenced, for his wisedome extolled, for his goodnes beloued, for his power admired, for his sanctity honoured, for his bounty prayſed, for his victoryes glorified, & magnified much more for his painefull purchase, and humble manner of gayning them.

A King for the glory, and saluation of mankind, promiſed to the Patriarkes, foretould by the Prophets, and expected by the Iewes themselues: so as the Deity of his person, the Sanctity of his life, the purity of his doctrine, his miraculous actions to confirme it, the fruites of his comming, the glory of his Kingdom, and other particuler verities of him, were in those Scriptures, which they belieued, and read dayly, playnely conteyned.

Yet heere they renounced him,

and

and cryed, *We haue no King but Cæsar*, a most blouddy Tyrant, hater & oppressour of them: resembling in this their fooliſh, and wicked election the like folly of other ſinners; contented to forſake, by ſinne, their omnipotent Creatour, dearely louing and desirous by his graces to saue them; and adhering to their Capitall enemy, greedy of nothing, more then eternally to ruine them.

Some of greateſt authority (as it should seeme) fearing that *Pilate*, after ſuch cruell vſages, might be inclined to ſpare him, vrged Chriſts death more roundely, by telling him plainely, *that if he ſpared him, he was not Cæſars frend, becauſe he that made himſelfe a king, was an enemy vnto him.*

This ſpeach preuailed, for his ſpeedy condemnation. *Innocency* profeſſed by the Iudge himſelfe,

pro-

protected not the sonne of God. *Iustice*, was by so great a Magistrate through base feare, vtterly neglected; *Conscience* trodden vnder foote, *Compassion* forgotten, and *Malice* against naturall goodnes, manifestly preuailed.

Pilate washed his hands, but not his hart from the heauy guilt of condemning an Innocent. He cleared not himselfe, by this Ceremony, of his owne fault, but shewed theirs who had vrged him to it, to haue byn much the greater: and by crying out, *that he was innocent of the blood of that iust man, bidding them to looke to it*, he gaue them a sad occasion, of pronouncing against themselues, and their whole posterity, the heauy doome of reprobation, when for an answere to *Pilates* warning, they cried out, *His blood be on vs, and our Children*.

This

This horrible cry, entred farre more dreadfully, then any thunderbolt could haue done from the eares, to the hart of our Sauiour, grieued therewith, far more, then with all his agonies & torments; So as, he could not forbeare, in his said iourney to Mount-Caluary, from vttering his griefe, to certayne deuout women of *Hierusalem* deploring his distresse, bidding them, *not to weep on him, but on themselues, and their Children*, cruelly murdered by their wicked Parents in soule before their natiuities, secluded from partaking, in any sort, the happy fruites of his comming, & horribly designed, to be the miserable subiects of his Fathers eternall indignation, in reuenge of his only sonne murdered most detestably by them.

Chap. XIII.

Of our Sauiours bearing his Crosse to Mount Caluary.

THe Sonne of God, condemned togeather with two theeues, to be crucified on Mount *Caluary*, had (as the Euangelists tell vs) the heauy burden of his Crosse layde on him, fainting vnder it, through feeblenes; so as another was cõstrayned by the souldiers on the way, to carry a part therof with him.

His cruell Executioners meant to punish him, by burdening him therwith, but himselfe had therin higher endes, for which their great malice, conueniently serued him.

The Prophet *Isay* (for example) had foretould long before, [*cap. 1.*] that this new Prince & God with vs, *should carry his Scepter*,

pter on his shoulders, which was in carrying his Crosse, not only a bare signe, but also a chiefe instrument, of gayning ouer soules an Eternall dominion, mysteriously fulfilled.

His Crosse, was that mysticall Key of *Dauid*, by which we was about, to open the foure gates of Heauen, that from the foure windes, and corners of the earth, soules might enter afterwards through them.

It was, as a miraculous Rod, in heauenly *Moyses* hand, wherby he was to worke wonders, & open the Red Sea, for the deliuery of his people.

It was as *Dauids* Staffe, with which he combatted against the infernall *Golias*, and vanquished him for vs.

It was a mysterious tree of life, by eating the fruit wherof, earth-

ly ſoules, were to become heauenly, cleanſed by grace, glorious, and immortall.

It was that ſtately Palme-tree, which the ſpouſe in the Canticles aſcended, commending the fruites therof, for holſome and delicious.

It was as a Throne of Maieſty, on which the King of glory was to be rayſed, to draw all harts in the chaynes of loue forcibly vnto him.

It was a Bride-bed whereon this heauenly Louer of Soules, meant to purify, imbrace, and enamour them, on him.

It was finally, his high Tribunall purpoſely erected (as himſelf ſayd in the Ghoſpell) that the world might be iudged by him thereon, the Prince of darknes caſt out from his vſurped dominion, & a ſatisfaction more then

ſuffi-

sufficient offered, to free men from sin, and regayne more then loſt graces for them.

Weaknes caused by his blood loſt, made him to faynt vnder so heauy a burden; yet a louing desire to carry it, made him to haue a part therof still on him impoſed. And that he permitted *Symon Cyrenensis* to carry it with him, was a mysterious charity, graciously in him affoarded to vs also, to share with him in the carryage of his Croſſe, and glory of his Passion.

It is sayd, he imprinted on the way to *Mount Calmary*, the forme of his face in a cleane Towel, sent vnto him of charity to wipe it; giuing holy soules therby to vnderstand, that they should euer carry, a louely Image of their crucifyed Lord, framed within them, most beautifully appearing

as he was in his passion, defaced most for them.

His companions were twoo Theeues, ledde on the way by their bloudy Executioners, and guarded with troopes of souldiers going before, and making way for them; vnfit attendants on the sonne of God, in so solemne a Proceſſion.

In his often faintings vnder his Crosse, he was no more spared from stripes and blowes, then on *Mount-Caluary*, in his thirst he was pittyed, by gaule, and vinagre giuen vnto him, whilst like a louing Nurse he was willing to take bitter potions himselfe, that his sicke children, for their perfect cure might in sweet milk afterwards receaue them.

To ease vs, he cared not himselfe to be diseased; to heale vs he was glad himself to be wounded;

and by graces to reuiue vs, he was with all sortes of torments, and disgraces willingly butchered, & abused.

Chap. XIV.

Of his being stripped, and Crucified.

OVr Sauiour, had no sooner ended his painefull iourney to *Mount-Calvary*, but his bloudy Executioners, were with new torments, ready to entertayne him.

First, by plucking off his garments, with rags of torne flesh, & gore bloud, sticking vnto them: So that his stripping, was a new whipping, painefull vnto him.

Then in his extreme thirst (as I haue said before) they drenched him with gaule, that his sense of tasting might not by the clammines se, and distast therof, want a particuler torment, to satisfy for

our

our gluttonous exceſſes; and *Dauids* Propheticall complaint, vttered in our Sauiours perſon long before, litterally fulfilled ſaying, [*Pſal. 21.*] *They miniſtred vnto me gaule for food, and in my thirſt, they gaue me vinagre to drinke*; the one myſteriouſly importing the cauſe, which was Malice; the other the effect, and ſharpenes of his torments.

Naked then, & full of wounds they threw him on his Croſſe, and with great nayles faſtned him thereunto, that his very formelying theron, might fitly repreſent his affections towards vs, for whome he was nayled.

His armes (for example) in this painefull poſture, were widely opened, as euer ready louingly to imbrace vs. And his feet faſt nailed togeather, ſhewed him not ready, at any time, to leaue vs.

His hands, bored through the tender palmes therof, were like two boles of warme bloud, sacrificed by our high Priest, & graciously prepared to cleanse, and sanctify faythfull soules afterwards with it.

And the foure streames, flowing from his sacred woundes were as foure springs, rising from the depth of this earthly Paradise, to water, cleanse, and make fruitfull holy soules, humbly and penitently approaching him.

The more contemptibly his sacred bloud was trampled on the ground by the hangmen, and souldiers, the more was it prized by him, for whose glory it was thus shed, and highly enhaunsed in the valew therof, for our Eternall Redemption.

Salomons sumptuous Temple, was so built, as no noyse of ham-

mers,

mers, is sayd to baue been heard in the rayſing therof: but it was not without *Engines* by the *Aſsyrians* afterwards, and other forcible deuiſes ſhaken, and defaced. So the goodly temple of our Sauiours body, was in his mothers wombe, without humane cooperation miraculouſly rayſed: but in his paſsion it was not without gaſhes of whips, rending of thornes, beatinge of hammers, faſtning of nayles, and other painefull violenceyes, lamentably deſtroyed.

The poſture of our Sauiours body nayled on his Croſſe, is noted by a graue Authour, to haue byn like a Croſſ bow bent, moũted vpwards towards Heauen, when theron he was rayſed. The Nutt thereof was his hart, from whence dartes of loue, were continually looſed, and towards his

Fathers bosome graciously directed; by whome they were, for what he would aske, louingly accepted.

Like vnto two propitious, and fauourable Planets, boding all good and happines towards vs, the diuine Father, & Sonne, mutually then beheld ech other: and their reciprocall acts of loue, redounded in their gracious effects happily on vs.

The Sonne of God, as he was man, loued vs dearely, and died willingly for vs, because his Father had giuen vs, so to be by him redeemed; as he tould his disciples after his last supper, expressing the high motiue of his ardent loue towards them: and the diuine Father for his beloued sonnes sake, with singular loue, and wonderfull mercy, euer respected vs. So that, as long as the

sonne loueth his Father, we are sure he will loue vs, by him recommended; and so long likewise, as the Father loueth his sonne, he will vndoubtedly continue his loue, first & chiefly begunne, for his sake towards vs; and adopt vs, by the holy merits of our Redeemers life and death, heyres of his heauenly kingdom, sharers likewise of Beatitude eternally with him, according to that of the Apostle: *he hath elected vs in him, before the beginning of the world.*

Chap. XV.

Of our Sauiours first Words vttered on the Crosse, and Prayer for his Enemyes.

THis bet Crosse-bow of loue and mercy (as I may rightly tearme our Sauiour, hanging on his Crosse, according to

my former comparison) was no sooner lifted vp towards Heauen, but that from the Nut of his hart, was loosed a burning dart of charitable Loue, towards his enemyes, *Father forgiue them for they know not what they do*; excusing so, as he could, and craning pardon for them, actually then busied vnder his very Crosse, in blasphemies, derisions, & outrages against him. And what could not so beloued a sonne, reposing in his Fathers bosome, as he was God, & crucified as he was man, obtayne as he listed, powerfully for them?

Certainly (as great Authours haue obserued) this out-cry of Charity, made in such circumstances by the sonne of God, had a happy effect afterwards to saue many thousands of that reprobate people, & many of them al-

so,

so, who had concurred to his death, as appeareth by S. Peters speach in Pentecost, vnto them. It stayed the subuersion of their Temple, & Citty vntill fourty yeares after his death, and caused *Hierusalem*, whilst it stood, to be the primitiue Nursery of innumerable Saintes, exēplar in their liues, and glorious in their sufferings.

Some also since, by an ouerflowing of his gracious mercy, haue been saued in ech age, of this reprobate people; and their generall conuersion before the worlds end, is (as S. Paul telleth vs, [*Rom.* 4.], by the vertue of our Sauiours prayer, by him to whome he prayed, mercifully intended.

Their Hatred could not ouercome his Loue, their Fury his Patience, their Malice his Good-

nes, mouing him no otherwise to pitty them in their desperate follies, then louing mothers are cõtented, to beare with the wayward dispositions of their diseased Children, and wise *Phisitians* patiently to suffer the frantick fits of their distracted Patients.

He regarded not (sayth *S. Augustine*) from whome, but for whome he suffered his agonyes, disgraces, and torments.

In so much as the very Gentills themselues, and immediate Authors of his death, were not by him secluded from the fruites of his passion: sithence the very Captayne of the Souldiers that crucified him, was moued interiourly by grace, openly to confesse him to haue been the sonne of God, innocently killed, to the confusion, and shame of his cruell Aduersaries present.

In whose charitable prayer, we also were mercifully included: and it still serueth to excuse vs, in sinnes committed against him; supposing euer a practicall ignorance of their dreadfull consequences, and his infinite maiesty offended by them.

It grieued the sonne of God much, that his comming to saue his people, with a particuler tendernes of loue towards them, should by their owne willfulnes and desperate malice proue a fatall, and lamentable occasion, more deeply to condemne them. And it grieued him little lesse, to fore-see, how careless faithfull soules would be afterwards, to accept, and vse to their eternall good, those wonderfull graces, which so dearely, and painefully he purchased for them.

These, and the like thoughts,

of his beloued Father, graceleſſely, and vngratefully offended by men obliged infinitly vnto him, were ſharper edges of ſorrow, & more deeply entred his ſoule, the his exteriour ſufferings; ſo that whereas he hung only three houres on his Croſſe, his Charity was ſuch, as he could moſt willingly haue remayned ſo many millios of yeares (had his Father been pleaſed) therby to haue more vniuerſally redeemed vs.

And for this cauſe, the windowes, of *Salomons* myſterious Temple, are ſaid (as a holy Authour obſerueth) to haue been larger within, then outwardly they ſeemed; to ſignify vnto vs, that our Redeemers woundes, were interiourly enlarged, multiplyed, and continued, according to his enflamed charity, and will of ſuffering for vs.

CHAP.

Chap. XVI.

Of Christs second Speach on the Crosse, uttered to his holy Mother and beloued Disciple.

IT was wisely no doubt by our Creatour, & conueniently ordayned, that the Blessed Virgin should with her Sonne in his sufferings be conioyned: that as our two earthly Progenitours, had sinfully concurred to condemne vs; so likewise our heauenly new Parents should be graciously combined, to saue vs: yet in a different manner.

For as *Eue* our old Mothers fault, procured not our condemnation, but by drawing her husband thereinto, she miserably occasioned it: so *Mary* (whome for being mother to Christ we may well call our new Parent) wrought not our redemption, by

her

her sufferings, but concurred with her sonne, happly vnto it.

Eue sensually delighted herselfe, in beholding, plucking, & tasting the forbidden fruit, ioying to see her husband likewise eate it; and therfore, to satisfy in a sort for her sinfull contentments, *Mary*, as a new Mother, was contrarily ordayned, to behould the blessed fruit of her wombe, fastned to the tree of the Crosse, and with painefull torments, killed theron, to her vnspeakable affliction.

The Euangelists do not tell vs that this Blessed mother of our heauenly Redeemer, was present at any of her sonnes torments, except his crucifixion: yet may we probably ghesse her to haue ben a sad spectatour of all such, as were publikely on him inflicted, and in his paynefull iourney to

Mount

Mount Calvary, one, & the chiefest of his dolefull attendants: where when other friends stood a farre off from him, as he had cõplayned by his Prophet; she vnder the very armes of his Crosse, in presence (so nigh as she could) and patience, united her selfe with him, whilst sorrowes sharpest sword, which *Simeon* had foretould her, entred deeply into her soule, and made her feele therin, by a most aflictiue & tender compassion, her sonnes bodily woundings, and torments.

Who the whilst, is not sayd, to haue falne into soũdings, outcryes, and passionate behauiours, as Paynters vnder the Crosse are wont fooliſhly to expresse her: but contrarily, that she stood silently, and patiently neere him, opening (as it were) her breast, with an heroicall fortitude, to

the deadlyeſt ſtroakes, which griefe could lay theron; as being thereunto by her dying diuine Sonne ſupernaturally aſſiſted, to offer, no doubt, myſteriouſly, that great Sacrifice with him: as *S. John* was ordayned to be there alſo preſent, that as an eye-witneſſe, he might authentically in his Ghoſpell, record the paynefull order of his Lords ſufferings vnto vs.

Chriſt prayed on his Croſſe, firſt for his enemies, becauſe they ſtood in greatſt need of his Charity towards them: and next, he caſt his eyes and hart on his Mother and Diſciple, as on two friends deareſt of all others vnto him, ſaying to her, firſt, as chiefeſt of the two, and moſt meriting his compaſſion: *Woman, behould thy Sonne*: and then to him: *Behould thy Mother*. He called her

not

not Mother, lest by so naming her he might haue caused his spitghfull aduersaries, vnfittingly to haue abused her: and noting her perchance withall, to haue been that victorious woman contrary to *Eue*, in her graces, and ordayned by him (her Sonne) to crush *Sathans* head, and vtterly to vanquish him.

He commended her therefore as a mother to *S. John*, that he might in his Lords place, as a louing child honour, and respect her; happy in so gracious an adoption, wherein his deare Maister was pleased, doubbly to adopt and make him his Brother, not only by his Father, but by his mother also, as a holy Author affirmeth.

Fayre *Rachael* [*Gen. 35.*] is said to haue had two sonnes, the one called *Ioseph*, as being the

child

child of her prosperity, and increasing; the other named *Benoni* by her, the sonne of her sorrow, because she dyed in his painefull byrth: so this sacred Virgin may be said to haue had two Sonnes, the first ioyfully for herselfe and mankind by her conceaued; the other in her killing griefes was as *Benoni*, a sonne of sorrow, to her graciously bequeathed, who in the extasies of his mind, and high graces receaued (as *Dauid* in *Psalm. 67.* mysteriously calleth him) proued a *Beniamin* afterwards amōgst the Apostles, graced aboue the rest, by leauing on his bosome in his last supper, and hauing had his mother recommended vnto him.

Neither had *S. John* this happines alone, but after him also other holy soules were ordayned to haue a share in this heauenly

adop-

adoption, to be honoured in his honour, and blessed in his blessinges, not for him alone, but for vs also, by our most louing and liberall Lord, graciously prepared; who had nothing so deare, and proper to himselfe, which he hath not for our good been willing to communicate vnto vs.

His Father (for example) he hath made ours, his merits, his kingdom: and his mother lastly for a heauenly Parent, he bequeathed vnto vs, who by being vnited with her Sonne, in his paynefull purchase of graces for vs, merited from him, a gracious power, to performe Motherly offices, and obtayne heauenly blessings abundantly, for her deuout children, and seruants.

CHAP.

Chap. XVII.

Of our Saniours third speach vttered on the Crosse, to the good Theefe.

THe Crosse (sayth *S. Augustine, in Psal. 54.*) by the maiesty of him, who for his Fathers glory, and mans redemption victoriously ascended it, was not only an instrument of his passion, but a Throne also erected to exercise his Iustice, and mercy differently on it. The two Theeues, amidst whome he was crucified, representing the different standings, on his right, and left hand, of the good and bad, to be sentenced finally by him.

The one of these Theeues, he left to dy, as he had liued: in the other, he was pleased to shew the force of his grace, and vertue of his passion. So as his punishment patiently accepted, became for

his

his sinnes, a speedy purgation. Faith illuminated him, to know the gracious pardoner of them. Hope of mercy animated him to aske the blessings of his kingdome. Charity enflamed, & moued him publiquely to confesse his diuine, and innocent Redeemer, when all his friends seemed to haue forsaken him. Zeale moued him, to blame his fellow, for ioyning with others, wickedly to blaspheme him: and Heroicall acts of vertue, as he hanged on his crosse, were exercised by him. So as from Hell-mouth to heauen gate, he was sudaynely raysed; and from being a Theefe to become a Saint happily conuerted.

The fresh breath of our Sauiours killing wounds did sweetly enter into his soule, from death to reuiue it: & the first flowings

of

of such fountaynes newly opened, were effectuall to cleanse him with heauenly graces, liberally then bestowed, by the actuall purchaser, & paynefull meriter of them.

Our Sauiours body hanging on the Crosse, was like that *Probatica* in *Hierusalem* [*Ioan.* 5.] & the waters thereof newly troubled, and stirred in his passion, did fully cure this Theeues leaprous soule, by faythfull acts of loue, and sorrow first entring into the. So that, his Crosse became a Pulpit for this new Doctour, illuminated frō heauen, to preach his Redeemers greatnes, and zealously teach others likewise to know him.

Neyther dost thou (sayd he to his fellow) *feare God, who art in the same damnation: we for our facts receaue worthy punishments, but this*

iuſt man, what hath he done? And then conuerting him towards the ſonne of God, with his hart, and face togeather, he cryed feruently, and penitently vnto him; *Lord remember me, when thou shalt come to thy kingdome.* Who as a new borne Babe of heauē, was quickly quieted in his cry, and happly contented with Chriſts anſwere vnto him, promiſing that which in the humility of his ſoule he dared not demaund for himſelfe, to wit, that he ſhould that very day be in Paradiſe with him, and ioyes euerlaſting: giuing him ſo, a preſent poſſeſſion of his heauenly kingdome, wherin he deſired to be only remembred.

After which promiſe ioyfully heard, faithfully belieued, and thankfully accepted, this Bleſſed man was ſilent, delighting himſelfe (as we may well conceaue)

ceaue) in his Eternall happines, ſo neerly approaching, extolling his Lords mercifull bounty, and hartly compaſſionating him, in his innocent ſufferings for him ſuſtayned.

Angells (we may imagine) did enuirone, illuminate, and comfort this dying companion of their Lord, a Holy Confeſſour of him vpon his Croſſe, and a deſigned Cittizen of heauen. And ſuch inward conſolations, as he would not affoard to himſelfe, Chriſt conferred (no doubt) abundantly vnto him, as the firſt fruit reaped from the Earth, watred with his bloud, and offered to his Eternall Father, euen during the tyme of his paſſion.

From whoſe happy Conuerſion, in the end of his life, we may comfortably gather, that whilſt we are aliue, it is neuer

ouerlate, to aske for mercy, with a contrite hart, of so louing a Redeemer, albeit hereupon no man should presume, vntill the last cast, to differ his conuersion; sithence insteed of one so saued, millions haue byn damned; graces being not equally at all tymes offered, to such especially, as by their presūption, do make themselues vnworthy to receaue them.

We may profitably also gather two pointes more. The first is, that exteriour graces, are not (albeit alike) to seuerall persons equally effectuall, when interiour motions, from God, do not in like manner further them. The other is, that temporall punishments, and disgraces often proue to sinners (as they did to this good Theefe) higher, and happier blessings, then much prosperity, commonly fatning soules

for the slaughter, hoarding vp for them greater treasures of wrath (according to the fearefull phrases of Scripture) and filling fuller the measure of iniquitie, to heap Eternall punishment accordingly on them, the greatest reueng which God can take of a sinner.

CHAP. XVIII.

Of our Sauiours mysterious silence on the Crosse for three houres together.

IT is, by graue Authors, most probably affirmed, that our Sauiours three first speaches (already declared) were vttered by him, soone after he was lifted on his Crosse, & the other foure not long before he drew neere vnto the end of his passion; so that for almost three houres together, he was silēt in his torments,

quietly

quietly the whilst tasting the whole bitternes of them, hanging his payned head downe, and seeming not to note the horrible blasphemies, outrages, and pittilesse vsage of his enemies against him, as bidding him; *If he were the Sonne of God, to descend from his Crosse, and they would believe him*; and vpbrayding, *that he had saued others, & therfore now should saue himselfe*; gnashing their teeth, shaking their heads, scorning & deriding him.

Heauen being darkened, mourned as it were at this sad spectacle, and the Sunne miraculously withdrew his beames from the earth, to shew mysteriously therby, that the Sunne of heauen himselfe was in his wōted brightnes exteriourly Eclipsed, & that a darke night of sinne ouerwhelmed mortall Creatures.

The three diuine Persons had been by mens sinne equally offended, and therfore he that satisfyed by his paynefull death for them, patiently remayned three houres in his torments.

He meant to redeeme by his passion, holy Soules, in the Law of Nature vnder *Moyses*, and during his owne Law, guilty of sinne, & therfore he would haue his paynes for three houres continued.

Holy Soules were to haue Nature perfected, grace restored, and glory in them consummated by the merit of his passion: & those three sorts of blessings for them, he thought cheapely purchased by three houres sufferings. He meant on his Crosse, to satisfy for all mens sinnes, in thought, word, and deed committed; and therefore he would haue for three

houres

houres togeather his satisfaction prolonged.

Finally (to omit many other like reasõs) his triũphant Church was to be glorified, his patient Church purged, his militant Church sanctified, and all saued soules amongst the three Hierarchyes of Angells happly rayſed, by his three houres paines, on the Croſſe myſteriouſly ſuſtayned, wherein his bloud did cry loudely, his Patience plead effectually, and his Charity begge hartily, pardon for our ſinnes, graces to amend them, & bounty from his Father, as if we neuer had offended him: and that not in generall only, but in particular likewiſe; ſo as ſingly and one by one, we may ſay with the Apoſtle, *Christ is dead for me, he offered his paſſion for me, and loued me ſo dearely*, as he could haue beene

willing, had it beene needfull, to haue dyed singly for me. So as the whole world; is not more obliged vnto him, for his torments, then I am alone, for his will by them to redeeme me: and albeit the effects, and graces gayned for holy soules, by his death, haue been from tyme to tyme, according to his gracious will, & pleasure, differently distributed; yet hath it been my owne fault chiefly, that I haue not gotten hitherto a greater share of them eternally to enrich me.

The pourtrature of our Lord hanging on his Crosse, silently in torments (fit in the memory & hart of ech Christian to be deeply imprinted) is by *David* in seuerall Psalmes, and other Prophets thus particularly described: *Furrowes had him by sinners plowed on his backe, and his bones with whips*

in many places bared. Paynefull swellings, and gore-bloud had marred the proportiō of his lims and defaced his beauty. Nayles had bored, and made wide holes in his hands, and feete, by the weight of his dying body, hanging on them, paynefully enlarged.

The losse of his bloud so ofte, and plentifully effused, had like a potsherd dryed vp his body, so as a deadly dust, insteed of sweat issued from it.

His tongue for drought did cleaue to his mouth, his eyes for want of spirits languished, so as he had not forces to open them; and according to holy *Symeons* comparison, he hunge on his Crosse, as a signe to be shot at, yet as louely then in his agonies, and disgraces, as now he is in his glory and greatnesse. For these

are as his triumphes, and those o-ther his bloudy combats, wher-by they were purchased. Those the labourſome throwes (as it were) and paynefull pangs in our birth to grace, graciouſly by him ſuſtayned; theſe his ioyes, and congratulations after them.

Chap. XIX.

Of our Saiours fourth Speach on the Croſſe.

THe Sonne of God, a litle be-fore his death, cryed *Eloi, Eloi, Lāmaſabacthani*, Father, Father, why haſt thou forſaken me? Expreſſing by this outcry & ſad demaūd, made to his Father, the internall derelictions of his ſoule, and want of any comfort affoarded vnto it, for the eaſe of his torments.

He deſpayred not of mercy, at this inſtant, or feared his Fathers

Iuſtice

Iustice for mens sinnes taken vpon him (as some haue impiously & blasphemously affirmed) who gaue Heauen a little before to the penitent Theefe, and chiefly then merited by his painefull sufferings, his Fathers loue towards him, whome by the superiour acts of his soule, he beatifically still beheld, and confidently a little afterwards recommended his soule vnto him.

But he gaue by this mysterious out-cry, holy Soules to vnderstand, that his corporall, and inferiour part (only capable of torments) had neither immediatly from his diuine Father, nor mediatly from the superiour part of his soule, or otherwise, been cōforted by any thought, or helpe in the whole course of his passion, but left to it selfe as distressed and forsaken, that the suffe-

are as his triumphes, and those other his bloudy combats, whereby they were purchased. Those the labourſome throwes (as it were) and paynefull pangs in our birth to grace, graciouſly by him ſuſtayned: theſe his ioyes, and congratulations after them.

Chap. XIX.

Of our Saviours fourth Speach on the Croſſe.

THe Sonne of God, a litle before his death, cryed *Eloi, Eloi, Lämaſabacthani*, Father, Father, why haſt thou forſaken me? Expreſſing by this outcry & ſad demaũd, made to his Father, the internall derelictions of his ſoule, and want of any comfort affoarded vnto it, for the eaſe of his torments.

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rings therof might be the more intenſe & effectuall ſatisfactions for vs. That Martyrs likewiſe in their conflicts might by the holy merit of them, receaue abundant conſolations, as ſince they are knowne to haue done, when burning-coles haue ſeemed to them as coole roſes to walke on; flaming fires, comfortable refreſhings; ſcalding lead, and oyle, pleaſant bathings; deadly poyſons, harmeles potions; their expoſings to wilde beaſts, tamings of their fiercenes; tearings of their fleſh, eaſy ſcratches; breaking of bones, and other violent tortures, haue ſeemed as banquets pleaſing and delightfull.

Their glorious triumphes being indeed no other then Trophies of our Sauiours victory beſtowings of his gettings, and happy fruites of his ſufferings

who

who was feeble himself to strengthen his seruants; fearefull, to imboulden them; payned, to ease them; humbled to rayse them; left forsaken by his Father, and himselfe left in the corporall part of his nature, to sweeten martyrdome & hard trials sustained for him afterwards, with heauenly consolations.

So as they haue ill hartes (sayth *S. Bernard*) who are scandalized at his goodnes; and dull heads, who conceaue basely of his speaches, vttered by this glad sufferer to his Father, when he had so neerly ended the painefull worke of Obedience vpon him imposed, by making our eternal peace, and happily redeeming vs.

In so much, as when he complayneth *to haue been left*, we are with a due respect of his infinite wisedome, maiesty, and dearenes

to his Father, vnto whome he complayned, to cōsider in which part of his humane nature for vs assumed, he was so forsaken: in that, to wit, which was so sensibly afflicted by the agonies and torments of his passion. Why likewise he suspended all flowings of superiour delights thereinto; To wit for the greater merit (we may well affirme) of the sufferings thereof, as they were for his Fathers glory voluntarily vndertaken. And lastly why in his very death, he so lamentably expressed them; To wit, for the reasons aforesaid, and that holy Soules awakened by this out-cry of his, might more deeply apprehend the bitternes of them: This our most gracious Redeemer, being delighted in nothing more, then to haue his disgraces and torments, with infinite loue by him

sustay-

sustayned, thankfully by vs acknowledged, frequently remembred, and compassionatly deplored.

Chap. XX.

Of our Saviours fifth Word uttered on the Crosse expressing his thirst.

SOrrowes are dry (according to the Prouerbe) especially when corporall paynes, doe accompany them: both which to cause & increase our Sauiours drought, were in his Passion intensiuely conioyned.

The losse also of much bloud doth naturally cause extremity of thirst, whilst eche emptied veyne seeketh to draw moysture vnto it: in so much as the learned and deuout *Bellarmine* worthily accounteth Christs ardent drought one of the greatest of his tormets; which perchance was the reason

why

why silent in his other paynes he particularly lamented that, & *David* his holy Prophet bemoaned him in it.

Neyther was his corporall thirst, more ardet when he cried, *I thirst*, then was the spirituall drought of his soule, and desire of our saluation, vehement and enflamed, which had a double effect in him; the one, to drinke vp the bitter cuppe of his passion, thereby to redeeme vs; the other to apply the fruites, and graces thereof abundantly vnto vs.

His first spirituall thirst, was ended, when being neere his death, he vttered this out-cry; but the other, then chiefely began, when his Passion was performed. In the first, he laboured to gayne an infinite treasure of heauenly merits for vs; in the later, he longed, with them to enrich vs.

In the one he sought to obtaine the meanes; in the other he desired by them eternally to exalt vs: bounty being the end of his greet Charity towards vs, and no other, in it selfe, then a naturall, & delightfull effusion of his goodnes. So as, the latter thirst of these two chiefly begining when the other was ended, may be said by this out-cry, to haue been specially expressed.

From which fountayne of our Saviours loue, and ardent desire of our good, all soules haue been sanctifyed since, and heauenly graces, plentifully conferred, when we fall, to rayse vs, when we faint to strengthen vs, when we are troubled to quiet vs, when we feare to encourage vs, when we are afflicted to cõfort vs, when we wauer in temptations to settle vs; when we are dead by sinne,

to reuiue vs; and by abundant graces to make vs feruent, and perseuerant in his seruice.

In which holy thirst of the Sonne of God, they giue him, with his cruell Executioners, vinagre instead of wine to drinke, who either wilfully contemne, or correspond not as they ought, with his graces. In which horrible cruelty, more to our selues, then to him, each one is to examine himselfe, how he hath been faulty, and vngratefull to so gracious, and liberall a Redeemer; whose thirst is best quenched, with the like thirst in our selues after Sanctity and Iustice, which he is so glad, and desirous to bestow on vs, as with a louing outcry thus in the Ghospell he inuiteth vs vnto him: *He that is thirsty, let him come vnto me, and drinke; and flouds shall flow out of*

his belly, rising into life euerlasting.

He is euer ready to communicate graces, vnto vs, as a full and flowing fountayne of thē: let vs be as ready to receaue them. He is neuer wearied in bestowing them: let vs be euer prepared to accept them. He is pleased when we aske them: let vs be instant to obtaine them; Our importunity in begging them being delightfull vnto him, and his bounty neuer exhausted in bestowing them.

Chap. XXI.

Of our Saviours sixt Word on the Crosse, It is consummated.

THis speach was to his Father, and vs equally vttered. First to make known to him, how perfectly he had in his life, and death, fulfilled that high & hard worke of Obedience on him im-

posed, so as nothing thereunto belonging had ben by him pretermitted, or imperfectly performed. And that we secondly (for whose instruction he spake all things) from his punctuall Obedience, in doing and suffering as his Father had commanded him, might learne in like māner, neuer to fayle in a due performance of our seruices towards him; still proposing so great an Example, as was the Sonne of God before our eyes, to animate, comfort, and confirme vs, in all hard attempts, and painefull sufferings for him.

Difficulties did not terrify him, daungers did not discourage him, Feare of harmes did not coole him. Disgraces did not confound him, Wounds affright him, Torments dismay him, Labours weary him, or a most paine-

full

full and opprobrious death, make him fayle in his vndertakings for vs. So as, without shamefull ingratitude, we cannot shrinke, or imperfectly performe any seruices required, and ordayned vnto vs, by him.

Our Sauiour (we must vnderstand) being infinitly wise as he was, did not performe his human actions, or vndergoe his painefull sufferings casually, and at randome, either in the substance or circumstances of them; but as his diuine Father in his very conception had orderly, clearly, and particulerly reuealed them. And as *Moyses* ordayned the Iewish Sacrifices, and Ceremonyes according to the example, which on *Mount Syna* had byn shewed him, as fit Types of our heauenly Redeemers sacrifices afterwards, and sufferings: so this great Lord

and Maister of *Moyses*, did exactly, and holily obserue, his diuine Fathers ordinations, and commaundements in all things, according as his Father had ordayned them, by the holy practise of his life, and death, fully declared vnto vs: the same example indeed, which *Moyses* had, but by his owne example, more liuely, mouingly, and practically proposed vnto vs.

In which, that Christian soule is happy, who hath followed it so, as when he commeth to dye, he may with great ioy of his hart, and a certayne assurance of Beatitude afterwards, vse these words of his dying deare Lord *Consummatum est*, the worke, which thou hast giuen me to be done, hath been fully, and perfectly accomplished by me.

And this is the difference, be-

tweene

tweene holy Saintes, and Sinners in their endes. These are terrified, and feele a great horrour in themselues, to appeare before their Iudge, whome in their liues they haue frequently, and heynously offended: The other, as they haue faythfully loued and serued him heere, so dying they long to see him, as victorious combattants to be crowned, as painefull labourers to receaue their hyre promised, as diligent imployers of their Lords Talents, to be liberally rewarded, for multiplying of them; and as obedient children, to be by their diuine Father, straightly imbraced, blessed, and possessed, of an eternall inheritance, for them prepared.

CHAP.

Chap. XXII.

Of our Saviours last cry, and death.

THat the world might know the Sonne of God (to vse his owne words) had power to depose his life, and agayne to assume it, he would not dye as other men naturally do, forceles, fainting, and vnable to breath any longer; but he purposely reserued a miraculous kind of strength till his last gasse, that he might therby make his death singular, and apt by the strange manner thereof, to confound, or conuert his beholders.

For S. Paul telleth vs that he yielded vp his ghost, with a strog crie, and teares. His Voice expressed a confidency of loue towards his Father, into whose hands he recommended his dying soule: and his Teares were shed to

de-

deplore mens vngratefull vsages of him, the reprobation of his people for their malice against him, the daungers he was to leaue his friends in and the damnation of innumerable soules, for not vsing as they ought, graces, by his death purchated for them.

He wept then, as some mild Iudge would do, knowing how dreadfull a sentence he was to pronounce against some heynous malefactour, to be adiudged by him. He wept then, to scorne his obstinate enemyes euer after, and laugh at their destruction, when mildenes, vsed in his first, shall giue place to fury in his second Comming, Mercy to Iustice, Patience to Reuenge and Silence to dreadfull threats (against his aduersaryes) of Horrour, and Confusion. So as, according to this high Iudges owne words, they

shall

shall wish for hills to fall on them and mountaynes to couer, and hide them from the anger of the Lambe towards them.

Lastly, he wept at his going out of this world to make (sayth a holy Father) the end of his painefull life, suitable to the beginning thereof, wherin children with teares, and cryes seeme to presage their miseries ensuing. And mysteriously withall to warne vs, not to depart this life, so neere as we can, without shedding teares of harty sorrow, and repentance, through the warme Lymbecke of loue (as our Sauiours were) plentifully distilled; because such flowings from our eyes, and hart together, will best cleanse our soules, quench any purging flames feared at that instant, by vs; and present them pure to their great Makers hāds,

who

who do happily shed them, to be by him blessed, imbraced, and eternally exalted: Christ hauing by his death sweetned now that passage; blunted the serpēts sting, into the heele of his diuine Person (to wit, his corporall nature) voluntarily for that purpose receaued; dulled the Angells sword in his wounds, and quenched by his bloud the flaming thereof, with which, to keep vs out of paradise, the gate thereof was formerly guarded.

So that, as death was to Christ himselfe, so is it now to his beloued seruants, gladly imbracing it, a Port after stormes, an Eternall rest after labours, and a happy Entrance for them, into the ioy of their Lord, after afflictiōs heere ended. The heauenly Fathers armes since they were first opened to receaue the dying

soule of his deare Sonne, exalt him after his humiliation, and glorify him after his passion, hauing neuer been shut, but widely extended, and ready still to imbrace holy soules, recommended vnto him by the holy merits of their Redeemers sufferings.

Chap. XXIII.

Of the Consequences of our Saviours death, and opening of his side.

AT the very dissolution, and parting of our Sauiours soule and body (wherein his death properly consisted) the ayre then darckned before, became sodainly cleared, to represent the bright sun-shine of heauenly graces, purchased for vs.

The earth trembled, & Rockes tore in sunder, to signify the terrour of earthly Soules, at his iudgments, and deep contrition

which

which should possesse penitent hartes, for sinnes, by them committed.

Graues opened, and dead bodies lay in them expecting their owne, and representing, of all men, a generall Resurrection, newly obtained.

The curious Veile of coloured silkes, which couered the face of the inmost Temple, was rent in two from the bottome to the toppe; to signify, that nothing was now left any longer holy, & mysterious, to that wicked people: and that likewise the Verities of Faith, hidden before, were to be afterwards to the Gentils, openly reuealed.

The Captayne of the Roman Souldiers, that crucified Christ, was the first next the Theefe, that happly shared, in our Sauiours redemption, so farre, as to con-

feſſe his Deity, and ſay plainly, *This man was truly the Sonne of God*: grieuing himſelfe, and confounding the Iewes preſent, for their bloudy out-rages againſt him; ſo as many of them, did beat their breaſts, and ſadly departed.

His friends (*S. Joſeph, Nicodemus*, and others) aſſumed a great bouldnes with his death, to beg his body of *Pilate*, honourably to interre it; his fainting hauing ſtrengthned them, his feares encouraged them, and his death with a new life graciouſly reuiued them.

Our Lords paynes, but not his woundes, ended with his death, becauſe he receaued the greateſt of them afterwards, if it may be called a wound, which is more fitly tearmed by the Euangeliſt to haue been, an opening of his ſide, from whence bloud and wa-

ter, to coole, and cleanse sinfull soules, mysteriously issued.

This Cleft of our Heauenly Rocke, was widely, and deeply made, that holy soules might easily enter, and hide themselues in it, to contemplate therein, his wounded hart, with human loue and diuine mercy graciously stored, and inundations of heauenly graces issuing from it.

It could not be pierced, whilst he was aliue, nor the vitall bloud therein to the last drop (as he intended, for vs) effused. Wherefore after his death, he would haue it effected, and that Prophecy fulfilled, *Super dolorem vulnerum meorum addiderunt*, they added aboue the griefe of my woūdes; or wounded me when I wanted sense to feele the same, as a holy Author expoundeth it.

But what he felt not himselfe,

his afflicted Mother ſmarted in, to behould the body of her gracious Sonne, and Redeemer, by ſo wide, and deepe a gaſh as the ſouldiers ſpeare had made therein, more then by any of his other wounds, mangled and defaced.

Chap. XXIV.

Of our Sauiours Buriall.

THe depoſall of our Sauiours dead body from the Croſſe was a bringing neerer (as it were) of killing griefe, to the hart of his Bleſſed mother, by the neerer view, and cold touches, of his deformed woundes, lamentably cauſed; vntill they were with the ſweet mixture of Aloes, and Mirrhe broght by *Nicodemus*, embalmed, and his body wrapped in cleane linnen brought by *S. Ioſeph* to inuolue it: myſteriouſly ſignifying the cleane conſciences

of

of holy ſoules in his Church ſacramentally now receauing him.

After a moſt ignominious and painefull death (according to *Iſay* his prediction) his buriall was glorious both in the Attendants, and circumſtances thereof: His afflicted mother hauing been the chiefeſt mourner in this ſad Obſequy, accompanyed (no doubt) with all his Apoſtles, and Diſciples aſſembled, to deplore their Lords death, who liuing had been ſo graciouſly deare, and louing vnto them.

His Sepulcher was a Rocky Vault, newly made, and couered with a great ſtone, that in this bed of death and darkenes, his body after the painefull labours, and ſufferings thereof, might for 33. houres together, or therabout, lye quietly repoſed, to be awakened in a new life after-

wards, and gloriously rayſed.

His Mother, and friends left this pretious part of her diuine Sonne, and their gracious Lord ſo intombed, carrying their griefes home with them renewed in the hart of his Mother, eſpecially by ſad reflections, on his particuler ſufferings; that by ſuch afflictions, louingly by her, and the reſt continued, their holy merits, and ioyes in his Reſurrection might be accordingly increaſed.

The triumph of our Sauiours ſoule began immediatly after his death, and victory obtayned, by terrifying Diuells and damned ſoules, with the glory and power of his preſence; and glorifying the ſoules of his captiued friends then ordayned to receaue (as the firſt fruite of his paſsion) their Beatitude from him. Whereas

for

for a surer testimony of his death the triumph of his body was till the third day purposely differred, when his conquering Soule returned thereuuto (as another *Iacob* to his home) with two troopes of Angells, and Saintes gloriously attended, to repayre the ruines thereof, decke it with new bewtyes, and repleniſh it (for torments sustayned) with Eternall Delights, and vnspeakable Contentments heaped endlesly vpon it.

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conception, happily therein beginning a rich harueſt of heauenly merits, brought out of her mothers wombe into the world with her.

The 3. was, her preſeruation from venially offending afterwards, wherby ſhe alone of all Adams naturall children equalled Angells themſelues, in the vnſpotted innocency of her life, as in the graces of her ſoule, ſhe incomparably excelled them.

The 4. added an Excellency to the former, & arriued to the happieſt effect of originall iuſtice it ſelf, which was to feele no Cõcupiſcence, or rebellion at all in her members & ſenſes, but to haue nature and grace euer in her, harmoniouſly compoſed.

The 5. was, her virginall vow of Purity, wherby ſhe conſecrated herſelfe to her Heauenly

belongs to (1)